THE OBERLIN THEOLOGICAL REVIEW

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The Oberlin Theological Review is published by the students of the Oberlin Graduate School of Theology, Oberlin, Ohio, three times a year.

The Nature and Function of the Church

Clarence T. Craig

At the outset it is important to realize that the English word "church" is used in a wide variety of ways. Some recognize the validity of only a part of these uses, others would accept all as legitimate.

1. The Church is *the people of God* in all ages who have been called by him into his fellowship; this includes those called under the Old as well as the New Covenant.

2. It is a *congregation* of believers in Christ in a local community; sometimes they are enrolled on the basis of their willingness to receive his benefits. Sometimes it includes only those who have manifested real devotion to him. Akin to this usage is the assembling of these members for worship and the building in which they meet.

3. It is an organized *communion* represented in a group of local parishes, which has a common doctrine and polity; some of these groupings follow strictly national or territorial lines; others are bodies which are international in character.

4. It is the total of all such organizations of local, visible communities regarded as *the Church Militant.*

5. Since these bodies comprise both members who are worthy and others who give little evidence of either faith or love, many would distinguish within and beyond the entire body of organized Christianity those who are *the true disciples.* To these, the invisible Church known only to God, they would restrict such designations as "the body of Christ."

6. Finally, there is *the Church Triumphant,* the faithful in all ages who have passed to the eternal world and have entered into the communion of saints.

When these various usages are clearly borne in mind, much misunderstanding can be avoided. The existence of churches in the sense of *congregations* calls for no *discussion.* In the nature of the case, the *people of God,* the *true disciples,* and the *Church Triumphant* are not organizations to be brought together but spiritual realities to be recognized and understood. The first need of many Christians is not to promote changes in the ecclesiastical structures to which they belong, but to be led into a fuller realization of the spiritual reality of which they are already a part. The *problem* of

unity concerns the various *communions* and *the Church Militant.* How may the different organized bodies of the people of God be brought into fuller fellowship and greater organizational unity? The ecumenical movement gives itself to the realization of this objective.

But after all, the object of our study is not an English word but a conception which has had a long historic development and has deep roots in other languages. "Church" is derived from the Greek *kyriaké,* an adjective meaning "belonging to the Lord" which was customarily joined with the noun *ecclesia.* It is the latter which was really rendered by "church." Yet this Greek word had of itself no religious associations. It might be used for any kind of political assembly. Its religious signifcance came from the fact that it had been used in the Septuagint, in the books from Deuteronomy on, to translate the Hebrew word *Qahal.* This was the "people of God," either called out in solemn assembly or ideally looked upon as such.

Among many people, there has been widespread misunderstanding of the slogan, "Let the Church be the Church." They fear that this means the turning of ecclesiastical institutions into ends in themselves rather than means to an end. That is a perennial danger. Yet once the primary conception is attained that the Church is the people of God, then there is a sense in which the Church is an end in itself. It is a mistake to reduce the Church to a mere means in one's zeal for a "kingdom" often interpreted in a quite secular fashion. The Church which witnesses to God's eternal reign is *both* an end *and* a means.

It is chiefly through its institutional expressions that the function of the Church can be realized in the world. For what does the Church exist? What are the objectives of Christianity? To what extent would a unification of organized bodies really promote these objectives? Some believe that as long as there is so much of the world in our present organizations, it is doubtful whether it would promote the saving of the world to unite them. The power of the Church comes only through a new devotion to its task, not through alterations in the machinery of its organization. They feel that the prayer of Jesus as recorded in the Gospel of John, "That they all may be one," is misinterpreted when it is applied to the unification of organized bodies.

On the other hand, there is a great and growing conviction that the successful prosecution of the function of the Church is seriously interfered with by its organizational divisions. The world of today must be faced by a united Church. The real unity which already exists must find visible and corporate expression if the Christian purpose is to find its fullest realization. The true function of the Church cannot be fully carried out if this condition of separated Churches obscures our assurance that there is one body, one

Spirit, and one hope, "one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

But what more specifically is this function and what are these tasks? Clearly the answer falls into two main divisions. There is the function of the Church toward the world in which it is set. There is also the function of the Church toward its own members.

(a) The importance of a searching consideration of the ethical task of the Church in the world is widely recognized. Little formal consideration has been given to that here, however, because it is the field for the studies undertaken by the Life and Work Department of the World Council of Churches. It is clear that the Churches in America have moved far from the traditional positions which have been held in the past. The ethical function is not thought of in terms of a *corpus Christi* which preserves its purity by withdrawal from the world, nor does much remain today of a *corpus Christianum,* a civilization whose Christian character is to be maintained through the close relationship of Church and state. Yet the function of the Church in the world is an extremely varied one. It seeks to bring its gospel to every phase of individual and social need. It seeks to spread the gospel to the end of the world by testimony of faith and deeds of love. It seeks to minister to all the ills of humanity at the same time that it strives for the coming of a social order expressing more fully our Christian ideals.

(b) In relation to its own members, the function of the Church lies in three main areas: in teaching, in worship, and in service. The Church must bring the gospel home to its members in a vital, experiential way. The ethical demand of a God whose righteousness and holiness bring all men under his judgment; the forgiving grace of God as known pre-eminently in the sacrificing love of Christ; the sustaining power of God as experienced in the Holy Spirit: the Church is the steward of these truths, which are not self-evident postulates of reason but the Word of God for men. Again, it is a function of the Church to realize and express its life in worship. Faced by this revelation of God, man must learn to respond in adoration and praise, in thanksgiving and confession, in petition and intercession. In private and corporate worship, its members receive of the divine gifts and come into communion with him who is the source of their life. Finally, the Church must lead its members to express their faith in righteousness and love. The love of God is the supreme motive for Christian living, and Christlike love for our fellowmen is the evidence that our lives have truly been redeemed by him. It is the function of the Church to reveal that spirit in service to every kind of human need, and to stimulate its members to th same self-giving service.

Besides these three services, the Church provides its members with a

distinctive fellowship. It does for them what the home does for the family. It unites its members with one another and breaks down walls of partition. It stimulates mutual love and service and enhances other grounds for human friendship and co-operation. Such fellowship is both the source and the result of life in the Church and thus grows deeper and deeper. The life of this fellowship is from above, for our fellowship is with the Father and with his Son Jesus Christ.

Both historically and metaphysically the Church's function may be regarded as one of carrying on and extending the work of the earthly life of Jesus. In his spirit his followers have continued to preach and to teach, to fill up what was lacking in his sufferings, and to exemplify his character. Jesus sent them forth as he was sent forth. He promised them not only rejection like his, but the doing of greater works than he did, and the sharing of his glory. To some extent at least, the Church may claim to represent Jesus in revealing God and in exercising authority.

What is the Church? It is the sphere of God's salvation in the present, and it is prophetic of his ultimate triumph in the Kingdom of God. It is constituted by the revelation of his grace in Jesus Christ. Its message is the gospel of redemptive love. It is marked by the presence of his Holy Spirit with all of its evidence of divine power. It is the people who have given allegiance to God in response to his gracious call. It is a body witnessing to his rule by their trust and obedience. This Church is set in the midst of a world where God's will is not yet done. The forms of organization exist to maintain its life and proclaim the message to the needs of men down the ages. They are simply earthly vessels which help to protect the heavenly treasure in the midst of its earthly task. But all of the branches must be truly united in order to witness to the rule of God in a Church Militant. For they all look forward to the Church Triumphant, which is the Kingdom of God.

—from *The Nature of the Church.* Willett, Clark and Co., Chicago, 1945

The Reconstruction Task of the Christian Church

Robbins W. Barstow

Never in our time, or perhaps in any other, have the lines of John Oxenham been more acutely pertinent to the actual human situation:

"The world is in the valley of decision.
It is standing at the parting of the ways.
Will it climb the steps of Heaven to realms Elysian
Or fall on horror of still darker days?"

Some people are depressed, overwhelmed, defeated by this momentous hour in history. Their faith, their courage is inadequate. But others share in the exultant mood of Angela Morgan when she sings:

"To be alive in such an age—
With every year a lighting page
Turned in the world's great wonder book. . . .
When miracles are everywhere
And every inch of common air
Throbs a tremendous prophecy
Of greater marvels yet to be."

Yes, there are miracles everywhere. We recoil in horror from miracles of destructive power which stagger the imagination. But these same energies can be transmuted into miracles of creative potency. These conquests of nature are now in man's puny hands and under the control of his heart and mind, for good or evil. He alone may choose the future and bring it to pass.

And there are also miracles of spiritual opportunity, matched by the miracle of spiritual resources. I now speak especially of Europe—what was known in military parlance as E.T.O.—The European Theatre of Operations—in the life of the Christian Church. Now I do not know what genius devised the fascinating insignia worn on their shoulder patches by our fighting men. Some of them are prosiac, some amusing, some intriguing. But on the shoulders of General Eisenhower and the men about him at SHAEF, the insignia consisted of a sword and a rainbow. Whether intentional or not, there is a meaningful papable in that dual sign.

There is little need to review what the sword stood for in those dark months and years before victory came; the sword of righteousness and retri-

bution caused its damage as did the sword of aggression and iniquity. Those of us who have not experienced it can hardly believe the physical destruction wrought upon towns and countryside. My own son who fought with Patton's Army across Germany wrote that without actually seeing it, it would be incomprehensible. And then think of the untold millions of the dead—in battles or horror camps or along the dismal highways where trudged the pitiful processions of refugees. Add to them, the mutilated or half starved bodies of other millions, living souvenirs of a monstrous reign of terror. Nor is this all, for the sword is responsible for the moral chaos which has engulfed so many, and which will be harder to repair than blasted buildings or undernourished bodies. As the Lord Bishop of Chichester, Dr. Bell, said in addressing the British House of Lords, at war's end we cannot merely turn a page and start fresh on a clean new chapter. There are moral scars and ethical confusions that it will take years if not generations to erase. One thinks of that brave young Hollander, a Christian minister, a fearless leader of the underground, who had numerous identification papers and disguises, and had to live and serve his nation by deceit and trickery. He had a spiritual stamina that could endure such a strain. But not all have come through so clean. One reads with dismay of the thousands of young French girls returning from labor assignments in Germany, all of them pregnant or with a baby or two, and many of them diseased. We are told that a large proportion of them, with no hope for any future are being absobed in the white slave trade which always flourishes during and after a war. Then there are the young lads who have been the agents of the black market, making money like gangsters, and growing up with no disciplines or restraints of any sort, save only expediency and profit. All these are among the ghastly works of the sword.

But there is another side to the picture—the other half of the symbol—a rainbow over Europe, a rainbow of truth, of fidelity, of courage, of hope for a better world. And that rainbow is the Christian Faith and The Christian Church. In the words of Dr. Visser 't Hooft, General Secretary of the World Council of Churches:

> "In the great struggle which has been going on in Europe the church has gained a new prestige. For in this fundamentally spiritual conflict the churches of the occupied countries have proved to be the loyal guardians of the great spiritual values and, as the underground press has often put it, the conscience of the nation. . . . In the chaotic situation of Europe today where so many institutions have been wholly or partly destroyed, the churches represent one of the very few remaining coherent bodies which are ready for the reconstruction task."

But let us not be content with a generalization, even from so competent

an authority. Let us look at direct reports and documents to see if that judgment of hopefulness is valid. To begin at the top of the map, here is a communication from Finland from the Bishop of Oulu. He writes of the terrible destruction, particularly of an area in length approximately the distance from the south coast of England to Edinburgh and in width from London to Hull. He names the towns looted and burned by the Germans. There is the mark of the sword. But here is the rainbow—"notwithstanding, great movements of religious revival have taken place among those poor but heroic people and renewed their moral standard."

The story of Norway is better known—the way in which the Christian Congregations defied their Nazi conquerors, and when their ministers were arrested and their churches closed, stood outside facing the bayonets and tommyguns of the storm troopers to sing—"A mighty fortress is our God, a bulwark never failing." Faith must mean a good deal when it is put to such a test and stands firm.

We have all read of Bishop Berggrav who was imprisoned so long, but whose Christian courage and character were so rugged and so radiant, that his Nazi guards were touched by it, and he was able to maintain contacts with his friends and even at times to go outside and meet with members of the underground. He, and others like him have added lustre to the rainbow in the Norwegian sector.

The story of the Christian fortitude and endurance of the church in Holland is another bright spot on the horizon. One of the most thrilling documents of our time is a little collection of some of the declarations prepared by the synodical leaders and bravely uttered from many of the pulpits of that little land that has suffered so much. These pronouncements, in the heroic effort to maintain the laws of God in the life of men, as against the rules and edicts of a perverted human philosophy, were often by way of invitation to arrest and even torture and death. Twelve of the Protestant pastors of Holland did die for their faith, in prisons or concentration camps. But their very martyrdom lifted high before the nation the reality of the Christian faith and the eternal significance of the Christian way as the only true basis for living.

Even in France, where the Evangelical faith has never seemed to be particularly influential, we find amazing evidences of spiritual quickening emerging from all the suffering and tribulations of the war. Among the heroes of this land one must name Pastor Marc Boegner, President of the Federation of Protestant Churches. He was in the very forefront of the resistance movement, and held such a place in the esteem of his countrymen, Catholic and atheist as well as Protestant, that the Germans dared not molest him, although they persistently sought to entrap him in some incriminating

involvement. When early in the occupation the authorities invited him to a dinner in his honor, hoping that their blandishments might soften his spirit of defiance, he sent back a blazing message: "So long as my colleagues are in prison for their faith, I will not sit down at meat with their captors." And again, when they tried to force him to sign a protest to the allied governments against the bombing of German cities, he replied: "the Hugenot Church of France signs no documents at the behest of any military authorities." Is it any wonder then, that an American Navy Chaplain, after visiting him in Paris shortly after it was liberated, and hearing a stirring sermon on the challenge of the Christian, writes of the way in which the people of France were looking to Dr. Boegner as typifying that which held the only promise for their new world, and turning to the church as never before as the one stable and victorious factor in the midst of defeat and confusion?

Another illustrious name is that of Mlle Madeleine Barot, the moving spirit of CIMADE (Comité Inter-Mouvements Auprès des Evacués.) Under the inspiration and personal leadership of this young woman, CIMADE came into being as a Christian underground, drawing into its activities youth from such organizations as the YMCA, YWCA! Student Federation, etc. Their secret activities were first primarily on behalf of the unfortunate people in the concentration camps and other refugees and evacuees. They helped in numberless smuggled exits over the border. They hid children and adults. They assisted escaped prisoners of war and Allied airmen who were shot down. All of this was carried on under "the constraint of Christ" and at infinite risk of life itself. Now that France has been liberated, CIMADE has come into the open, and is recognized as an efficient arm of the church in its relief work and evangelism. It operates a dozen or more foyers, or barracks, in devastated towns or cities, where people may gather, and find a pulsing Christian fellowship to serve as a nucleus for the rehabilitation of community life. And the religious emphasis is never lacking for hymn sings, Bible study groups, and preaching services are part of the program. Here is indeed another aspect of the rainbow that is over Europe.

In Italy, we discover a similar situation, the Protestant Church groups, though constituting but a minute percentage of the population, exercising an influence far out of proportion to their numbers. The Waldensian and other Evangelical pastors were among the heroic leaders of resistance to the pagan philosophies of both Fascism and Nazism, being oppressed by both these forces in turn, and suffering many hardships in addition to the inevitable destructiveness of war. Nevertheless they emerged stronger in their faith and higher in the esteem of their countrymen. The scattered congregations face the future with courage and confidence, relying on the

promises of God as they have been tested and proved in the experiences of persecution and war.

So one might continue the roster of countries—Czechoslovakia, Hungary, Poland, Greece. And in Germany itself, although the picture is still confused, there are multiplying evidences of fidelity on the part of leaders and laymen that give promise for the future of the Christian Church as a creative and a conditioning influence in the life of the new German nation. It can all be summed up as overwhelming evidence of the persisting power of the Gospel of Christ Jesus to hold men through difficulties and point the way forward in righteousness and service. It is because of these facts, that, despite all the chaos and despair, all the immorality and recklessness and defeatism, we can still say that there is a rainbow of hope over Europe.

But all of this leads to another point, the challenge to the rest of us, who have not suffered so, who have not felt the hard foot of the conqueror upon our necks, whose cities have not been levelled, whose countryside has not been laid waste and sown with a deadly harvest of mines, whose losses in every category have been so light in comparison. There is first of all a challenge to demonstrate a like faith and high resolution as we look ahead. If there is no virtue in suffering as such, we must give evidence that we too can live courageously and with consecration to our Master, Jesus Christ.

Equally insistent is the call to serve in the spirit of the Good Samaritan, binding up the wounds of our fellows, and sharing of our substance for their rehabilitation. It is here that the World Council of Churches offers a ready channel of fellowship and service. This organization which was in process of formation when war broke out over the world unites some 90 different church bodies in 29 countries. It has accepted responsibility for leadership in the task of rehabilitating the church life of the devastated areas. It has set up at general headquarters in Geneva a Department of Reconstruction and Interchurch Aid with an international staff. This Department works with Reconstruction Committees in both the "giving" and the "receiving" countries, listing the needs and allocating the requests for assistance and then administering the aid which is already reaching very substantial figures. In the United States, the Commission for World Council Service is the special agency through which the 24 cooperating denominations are making this contribution to the comprehensive World Council program in addition to what is done directly in relief, and in gifts to sister churches or other church related programs.

The plans of the World Council for re-establishing and strengthening church activities in Europe fall under numerous headings. Of immediate importance is the restoration to leadership of the ministers. As indicated above, they have suffered disproportionately, and with the destruction of so

many thousands of churches and parsonages, have lost all their possessions. They need not only shelter, food and clothes, but books, means of transport and in many instances a period of physical recuperation to fit them for their tasks.

Another immediate need is for wooden barracks to be used as temporary church shelters where services may be held and parishional activities started again. The Commission for World Council Service has forwarded funds for more than three score of these wooden buildings, to be erected in France, Holland, and Germany.

The plea for Christian literature is also very urgent. It is hard for us to realize what an utter dearth of reading matter exists on the continent, deliberate burnings of Bibles and religious books having been added to the general destruction of libraries and warehouses. The reprinting of important works has already started in Sweden and Switzerland. America and England are also planning to provide thousands of volumes. Religious periodicals, pamphlets, and study material are being made available and are most eagerly received.

Long range plans also include help in the training of a new generation of leaders both lay and clerical. This means the reopening of theological schools and training centers, and in many cases the awarding of scholarship grants for study in England, Scotland, and America.

The various evangelistic programs, which are so successfully appealing to the multitudes whose hearts have been stirred by the war experience must be strengthened and multiplied. This unique opportunity to reach the masses with the gospel of Jesus Christ is a tremendous challenge to all of us. Dr. 't Hooft writes that "we have now perhaps the greatest opportunity since the Reformation to confront Europe with the gospel, and the whole course of history in the next few decades may well depend on this."

There is also the great burden of assistance to the hundreds of thousands of refugees. Church philanthropy cannot be expected to care for this problem in its entirety. Mass feedings and the provision of housing, clothes, and transportation for resettlement must be governmental projects. But there are special services of counsel and relief which the Churches have been rendering and which must continue into a long future.

Finally, although we have not covered all the needs, there is the well nigh overwhelming task of rebuilding the churches themselves, the thousands of edifices which have been completely leveled or damaged beyond repair. This is by and large a task to which the parishes themselves must devote their thought and resources, as conditions become more normal. But we who still have undamaged churches wherein to worship God surely want

to help generously in the re-erecting of temples of faith to be everywhere the symbols of eternal values as well as the active centers of Christian living.

All of these opportunities add up to a thrilling invitation to us as church men and women to express our unity in the bonds of—not only an abstract love but also very substantial contributions. We have indeed vast resources concerning which we must demonstrate ourselves to be good and faithful stewards.

The many denominational programs throughout the country include the above projects among others in their plans for these immediate post-war years. Much will be done by direct contacts, and much under the co-ordinated scheme of all the churches working together to meet whatever needs there are whenever they exist and whatever the organizational connections. Every individual Christian is urged to give as generously as possible, through his own church, in support of its whole-hearted participation in both the denominational and interdenominational reconstruction efforts. The united program of the World Council Service Commission alone—the American Branch—calls for a minimum of $3,585,000 for the year 1945-46 and a total of $8,980,000 for four years. Helping to underwrite this program is one way in which everyone of us can have a part in restoring normal life in Europe and reestablishing it on a stable foundation of Christian faith and practice.

"Only have vision and bold enterprise.
No task too great for men of unsealed eyes.
The future stands with outstretched hands.
Press on and claim its high supremacies."

Recent Developments In the Russian Church

George P. Michaelides

Joseph Stalin learned a lesson by delving into the chronicles of Russia and discovering the way the Czars put the Orthodox Church to work on their behalf. Having arrived at the conclusion that the Church could prove a valuable ally in the promotion of Soviet interests and ideals, he recognized the Orthodox Church in 1943, thereby expecting it to resume its important role in Russian politics at home and abroad.

One of his basic reasons seems to have been the desire to gain the support of the Church in bringing about greater unity in Russia. Stalin was anxious to get everybody, even the extreme religious irreconcilables, to back the government in its life-and-death struggle against the Germans. The results exceeded his fondest expectations. Not only the Church wholeheartedly stood by the State, but also the Metropolitan of Leningrad, Alexei, upon being elected last January Patriarch of "Moscow and all the Russias" lavishly bestowed upon Stalin his blessing and such titles as "Genius, Father of the Slavs, Defender of the Faith, Liberator of Europe, Champion of the Oppressed, Protector of Small Nations, Deliverer of the Colored People".

Further, Stalin recognized the Church in order to put an end to that annoying criticism in allied countries that atheistic Russia was persecuting religion and the Church. In 1943 with the Germans still in control of vast Russian territories, the Soviets needed all available help from the Allies. They knew too well, however, that public sympathy and goodwill in democratic countries were primary essentials for the continuation of allied aid. The criticism of Russia therefore on the score of atheism and religious persecution should be stopped and goodwill won through means restoring to the Church some of its ancient privileges.

A third reason for this step was the desire to counteract the policies of the Vatican and all its political maneuvers. Thoroughly riled by the Pope's reiterated statement that there can be no cooperation with Communism, and at the same time impatient with what the Soviets claimed to be fascistic policies within the official circles of the Roman Catholic Church, the Russian government put themselves behind a religious organization and set up a rival to the Pope in the person of the Patriarch of Moscow to fight the ambitions of the Vatican in the international field on a "religious" level. Were

the Catholic Church to be given a voice in the drawing of the peace terms, Stalin would have in reserve his Church to speak to a world in need of spiritual pabulum. Especially he wanted to have a tool in his hands to reduce the power of Rome in Catholic countries like Poland, Czechoslovakia, Hungary and Austria, scheduled to pass under Russian influence. He could have done all this, of course, through his armed forces without resort to religion, but that would not have appeared as politic as doing it through the Church. No wonder the Vatican suspects that the Soviets are aiming definitely to detach the Catholics of Central Europe from Rome!

Another intention on Stalin's part was the winning of the people of the Balkans, the largest part of whom are Orthodox. Romanians, Bulgarians, Serbs, Greeks take their religion seriously, and for years their fear of Russia was caused not necessarily by the Russian social system and ideology, but by its atheism. With the recognition of the Church, the Russians could assure those people that they had nothing to fear along religious lines. This recognition was a direct bid for Balkan supremacy. It worked.

The superstitious and ignorant peasant masses of Romania, for instance, are being gradually won over to the support of the Communist Groza government through appeals to piety, which are proving far more effective than the arguments of Comrade Vishinsky, the Vice-Commissar of Foreign Affairs, who engineered the coming into power of a Communist Cabinet.

In Bulgaria, the Orthodox clergy and people welcomed the Russian army with religious banners, hymns and garlands. The head of the Bulgarian Church, Archbishop Stephan of Sofia, in reassuring his flock, went as far as to say that, when properly interpreted, Marx's gospel is identical with St. Mark's.

In Serbia, the Catholic-hating Orthodox Serbs, laymen as well as clergymen, deliberately refused to cooperate with Tito and his partisans—that extraordinary coalition of Croatian Catholicism and Russian Communism. But when the Russian army entered Yugoslavia, these same Serbs held special thanksgiving services in Orthodox Churches, and sent the incumbent of the Serb patriarchal throne (the patriarch was then still a prisoner in Germany) to take part in the pompous ceremonies for the election of Patriarch Alexei of Moscow.

The influence of the Russian Orthodox Church, however, is not intended to stop with the Balkans. Far-sighted Russia looks beyond—into the Arab world, where a possible five hundred thousand Orthodox may play a leading role in social and political affairs as long ago anticipated by Czarist Russia. Not only were the patriarchs of Antioch, Jerusalem and Alexandria present at the election of Alexei last January, but almost im-

mediately following his election, the Patriarch of "Moscow and all the Russians" proceeded on a pilgrimage to the Holy Land and on a return-visit trip to the patriarchs just mentioned. Of course, he did not visit the Ecumenical Patriarch of Constantinople! When one remembers that Russian Moslem diplomats are now accredited to the Russian legations in the Arab states, one does not have to be much of a mind reader to discern Stalin's motives in providing the Patriarch of Moscow with passports to the Arab world. Both Moslem and Christian Arabs must see the light emanating from Moscow.

The most significant new policy of the Moscow Government and Patriarch was made clear in an article published by Patriarch Sergei, two weeks before his death about a year ago. The spirit of that article in the Moscow Theological Review was openly anti-Catholic. It criticized Papal supremacy and disclaimed any such views on the part of the Eastern Orthodox Church. Nevertheless the author of the article proceeded to point out the need for some kind of a centralized Orthodox authority to pull closer together the loosely organized Orthodox Churches of the world. He then suggested the organization of a pan-Orthodox permanent synod with representatives from all Orthodox Churches, presided over not, per chance, by the Ecumenical Patriarch of Constantinople, but by the bishop of the largest Orthodox city. Since Moscow is claimed to be the largest Orthodox city in the world, one is not left in the dark as to whom Patriarch Sergei had nominated for the position of the presiding official of the Eastern Orthodox Church. This is the most significant aspiration of the revived Moscow Patriarchate. It assumes directly the dispossession of Constantinople from its traditional leadership and the transformation of Moscow into the center of Orthodoxy with its patriarch as a pale edition of an Orthodox Pope.

Such intentions were detected as far back as the late twenties, but the Orthodox Churches of Romania, Yugoslavia and Greece strenuously opposed such novel steps towards centralization and oligarchy, completely at variance with the customs and practices of the democratically administered Orthodox Church. Today, however, with the Orthodox Churches of Romania, Yugoslavia, Bulgaria, Georgia, Poland and the Baltic States under direct Russian political and military control, and with the Church of Antioch under indirect control, only the Greeks are left to oppose the culmination of such plans. What chances do they have?

Patriarch Alexei shares fully the ideas of his predecessor, Sergei, for centralized control, and is planning for the convocation of a pan-Orthodox assembly in the near future. Meanwhile, by way of showing how he proposes to act and how to serve the panslavic schemes of Stalin, he became instrumental in bringing about the removal of the Schism, which since 1872 had kept apart on basically nationalistic grounds, the Ecumenical Patri-

archate and the Bulgarian Church. That which Christian charity failed to bring about during the past seventy-five years was accomplished through a request from Stalin via Alexei. Thus Bulgaria, the traditionally wayward child of the Slavic family, was officially restored this past February to the Orthodox fold. Could either the Archbishop of Sofia or the Ecumenical Patriarch refuse to comply with such a basically Christian recommendation, even though presented under auspices which to all concerned appeared crudely political?

It is worth noting that whereas the non-Russian Churches of Central and South-Eastern Europe, with the exception of the Church of Greece, are bowing down before Moscow, the Orthodox Russian Churches of the United States refused to accept orders from Moscow and declared their independence from its Patriarchate. It is quite possible that this step on the part of Americans of Russian descent, together with the reactions of the Greek members of the Eastern Orthodox Church may frustrate the efforts now being made to build up an Orthodox Papacy with Moscow as its headquarters.

Yes, Stalin has learned a lesson. Has the Church?

Planning Under Pressure

Everard A. Hughes

In the early days of World War II a speaker declared to a group of theological students and workers in religious education that "For some time to come . . . probably as long as we live . . . we, and others like us, will be planning under extreme pressures as people have never planned before in the history of mankind." This statement however has been voiced at various times in the past. A little less than one hundred years ago Carlyle was writing. "Few of the generations of men have seen more impressive days—days of endless calamity, disruption, dislocation, confusion . . . there must be a new world if there is to be any world at all. These days of universal death must be days of universal rebirth, if the ruin is not to be total and final!"

Before Carlyle, there were others at different periods in the development of mankind who felt that the crisis of their respective days were incomparable in history. So incomparable were contemporary conditions to each generation until probably all together would have felt justified in claiming the right of their particular day to interrogate present, past, and future generations as did Joel who asked,

> Has such a thing ever been in your days,
> Or in the days of your fathers?
> Tell it to your sons,
> And your sons to their sons in turn
> And their sons to the next generation! (Joel 1:1-3).

In spite of these crisis occurrences of the past however, the speaker was correct in stating that "we would be planning under extreme pressures as people had never planned before in the history of mankind." Unlike those who preceded us, we occupy a position in history that has all of these lessons of the past before it. We are able, as they were not, to use their lessons for "universal death or universal rebirth." We have before us a past filled with illustrations of the high price of indifference to the demands of contemporary pressures.

Never before in the history of mankind have so many peoples over such a wide geographical and cultural area felt such insistent and urgent pressures which demand immediate planning. Nations, institutions, groups, organizations, and individuals of various creeds, colors, and national origins have all sensed the feeling of world shocking and world shaking pressures

that continue to come even though active combat has ended. In the midst of all these groups are found those who feel called to dedicate their lives to the alleviation of the human ills caused by such pressures. Their dedication also involves an analysis of the causes and the ultimate removal of these pressures which jeopardize the human welfare. To this task, students of religion in seminaries and schools of religious education all over our country have addressed themselves with a sense of special concern and urgency.

This concern was expressed in several conferences and meetings of the Interseminary Movement held in the Central Region during the past school year from November 1944 to June 1945. The following summary, taken from a national pamphlet entitled "Now We Are Ambassadors For Christ," which was circulated by the Movement, will explain the aims and functions of The Interseminary Movement. Those seeking further information may secure the same from Clarence P. Shedd's, *Two Centuries of Student Christian Movements,* Association Press, New York, 1934, pp. 214-27. This account is from 1879-1898. A booklet will be available during the coming year relative to recent developments. Letters of inquiry may be addressed to Mr. R. S. Bilheimer, Executive Secretary, The Interseminary Movement, 347 Madison Avenue, New York 17, N. Y.

This summary explains why the discussions by the persons attending the meetings of The Interseminary Movement may be used as valid indices of pressure planning and thinking among students of religion.

The Movement is an association of faculty and students of religion who feel dedicated to the missionary aspect of the Christian faith and also to the ideal of Christian Unity among the churches as found in the ideal of Ecumenical Christianity. The dual purpose of the fellowship is to keep alive the challenge of the Christian vocation and to further education through the extra-curricular activity of study and worship. Conferences and group meetings bring together students of various denominations who explore new areas of faith and who rethink general needs which call for the ministry.

As an organization, the Movement is active on seminary campuses, in regional conferences, in area conferences, through speakers, through a staff of workers, and through periodic publications. The Movement has eight regions in America which comprise New England, the Middle Atlantic, the Southeast, the South, the Central, Chicago, the Southwest, and the Pacific Coast. In each region there is an annual conference, to which are invited all of the seminary students within the region. These are planned by student-faculty committees, aided by the regional staff member of the Movement. There are also area meetings which include a smaller number of

seminaries within each respective region. Faculty members, churchmen, students, and laymen are invited to share in these meetings.

The Interseminary Movement is a member of The World's Student Christian Federation and is supported largely by the World Council of Churches and the National YMCA. There are six field representatives hired for a period of one year. They are, for that term, to work in their respective regions where they are also students in one of the member seminaries. Their job is to visit all seminaries in their respective regions, work to organize campus groups, arrange conferences, schedule speakers, and work in conjunction with the World Student's Service Fund, the Student Volunteer Movement, and the YMCA. This staff is headed by Mr. R. S. Bilheimer, Executive Secretary.

The National Interseminary Committee, sponsoring this work, is composed of representatives from The National Student Council of the YMCA, The American Committee For The World Council of Churches, The Student Volunteer Movement, The Foreign Missions Conference, The American Association of Theological Schools, The National Council On Clinical Training, and several student members from various seminaries. Plans have been under way since 1944 for a national conference. This conference is to be held in 1947 and will include students and faculty from all seminaries in America. The aim of this conference will be to study the world task and the local task of the Church. Preparatory study is in process now as part of the three year plan preceeding this national meeting.

Out of such an organization the thought and planning may be considered as generally representative of a large number of students of religion in America. In the Central Region, five conferences and one Regional Council meeting were held. The list of general themes and specific topics for addresses, seminars, and informal discussions indicate where these students feel that planning and emphasis are needed in the future. The following brief outline of conference themes gives a summary of such student thought:

I. *Type of Conference:* Area
   Date: November 9, 1944
   Participants: Schauffler College and The Oberlin Graduate School of Theology
   General Theme: "The Ecumenical Movement In The Local Setting"
   Specific Topics:
   1. "The Churches At Work Through Local Federations"
   2. "The Churches At Work With Non-Church Agencies"
   Place: Schauffler College, Cleveland, Ohio

II. *Type of Conference:* Annual Regional
Date: December 5-6, 1944
Participants: Seminaries from Indiana, Michigan, Missouri, and Ohio
General Theme: "Christian Unity For Expansion"
Specific Topics:
1. "World Missions, A Challenge To Christian Unity At Home And Abroad"
2. "Problems Of The Ecumenical Movement In World Affairs"
3. "Practical Areas For The Ecumenical Movement"
4. "Problems Of The Ecumenical Movement In Urban Areas"
5. "World Missions And Professional Services"
6. "Post War Problems For The Missionary Abroad"
7. "The Basis Of Church Unity"
8. "Rural Problems For The Post War Period"
9. "Pioneering Areas For Home Missions"

Place: The Oberlin Graduate School of Theology, Oberlin, Ohio

III. *Type of Conference:* Area
Date: April 12, 1945
Participants: Bonebrake Seminary, Payne Theological Seminary, and Hamma Divinity School
General Theme: "Missions At Home And Abroad"
Specific Topics:
1. "A New Emphasis In World Missions"
2. "The Church In Its Social Environment"
3. "Developing Christian Cooperation"

Place: Bonebrake Seminary, Dayton, Ohio

IV. *Type of Conference:* Area
Date: April 18, 1945
Participants: Butler University School of Religion and Marion College
General Theme: "The Church and Peace At Home"
Specific Topics:
1. "The Message Of Jesus For The Individual"
2. "The Message Of Jesus For Society"
3. "The Inner Life Of The Church"
4. "The Church And Economics"
5. "The Church And Labor"
6. "The Church And Community Welfare"
7. "The Church And Politics"

Place: Butler University School of Religion, Indianapolis, Indiana

V. *Type of Conference:* Area
Date: April 27-28, 1945
Participants: Winebrenner Graduate School of Divinity, Oberlin Graduate School of Theology, Schauffler College, and the Evangelical Lutheran Theological Seminary
General Theme: "Bases For Reaffirming The Ecumenicity Of The Church"
Specific Topics:
1. "Understanding How The Church May Worship"
2. "Understanding What The Church Is"
3. "Understanding What The Church Is To Do"
Place: The Evangelical Lutheran Theological Seminary, Capitol University, Columbus, Ohio

This survey of conference themes and topics may be considered under two general classifications, (1) pressures that come from without the churches and (2) pressures that appear within the life of the churches. A partial list of these pressures as discussed by the participants will suffice to explain the meaning of such classifications.

(a) *Pressure From Without The Churches*

1. Labor Problems
   a. Unionization of labor-capital and labor tensions
   b. Migrant labor-and abnormal labor pool
   c. The F.E.P.C. and its meaning for minority groups as they face tensions from subsequent change of class status
2. Delinquency—adult and juvenile
3. Reconversion problems—the home front and the return of the members of the armed forces
4. Racial problems
5. Educational problems—training for what in the years to come
6. Housing problems
7. Recreation problems
8. Health—socialized medicine
9. Mobile population shifts—the tensions from intercultural changes
10. Marriage and the family
11. International Relations—changes that affect the churches and Christian Unity

12. New Areas for the ministry—chaplains in industry, mental hospitals, housing projects, mobile units, etc.
13. Forms of foreign governments which affect mission work abroad
14. Women and high school youth in industry

(b) *Pressures From Within The Churches:*

1. Denominational tensions
2. Class tensions—class churches
3. Overchurched areas—lack of comity
4. Racial churches
5. Lagging programs
6. Interfaith tensions—Jew, Catholic, and Protestant
7. Need of a better trained ministry
8. Need of better religious education program—released time in public schools—the future of the Sunday School—personnel training
9. The challenge of rising sects to established churches—what have we failed to do?
10. Caring for mobile Christians in the shifting periods ahead
11. The need of Christian unity for an effective missionary program at home and abroad
12. The misunderstanding between urban and rural churches
13. The seminary program and the program or need of the churches—is the present program adequate for church needs?
14. Theological differences—social gospel versus conservatism —the Christological controversy today

It would take more time than that allotted to this report if one would attempt to give a detailed analysis of the meetings and conferences that were held. A few observations in general, however are in order. One thing is certain, many students of religion in our seminaries and schools of religious education cannot be branded today as being totally "other worldly" and out of contact with what is going on in history. The most devout conservatives in some of the groups demonstrated that the pressures of present day living demand adequate preparation. The fact that these students met in this extra-curricula activity for the purpose of studying such problems indicates a serious concern which produced some action. All over America, in other regional and area meetings, similar studies were taking place. At the present writing, plans are being earnestly carried out for a continuation of these various area and regional meetings during the forthcoming school year. Ad-

ded to these plans and receiving increasing emphasis will be the preparatory meetings for the 1947 national meeting, mentioned earlier in this report.

These students and the supporters of this timely program are demonstrating a special concern about present day problems. What has been done by them did not receive the 100% support of all students, faculty, deans, ministers, and laymen but this is more a matter of gradual and careful implementation of a new program of expansion, which of a necessity is circumscribed at the beginning, than it is a matter of refusal or lack of interest on the part of the non-participants. Here is a program that merits the consideration and support of all who are in any way interested in the Church as it relates to the solution of present day problems. Hundreds of future Church leaders will become increasingly alert to these problems early in their training through this new program of The Interseminary Movement.

The response of students of religion in meeting to analyze and prepare for these pressures within and without the Church during such times as these is a hopeful sign for the future. This should give skeptics of the younger generation of student ministers some measure of confidence in the religious leadership for the uncertain years ahead. These students have recognized and dealt with problems which no state or private agency interested in human welfare can afford to overlook in the immediate years of decision before mankind. If the prayers, interest, investments, plans, and aims of the past and present mean anything, these students of religion will have a meaningful influence in subjecting these recognized pressures to the ultimate power extant in the Christian message of the Brotherhood of man and the Fatherhood of God.

Books for the Minister's Library

Suggested by
HERBERT GORDON MAY

GENERAL BOOKS

JAMES, FLEMING, *Personalities of the Old Testament,* Scribner's Sons, 1939.

KENYON, F., *Our Bible and the Ancient Manuscripts,* 4th ed., Harper and Brothers, 1940.

MANSON, T. W., ed., *A Companion to the Bible,* Clark, Edinburgh, 1939.

MEEK, T. J., *Hebrew Origins,* Harper and Brothers, 1936.

MILLER, M. S., AND J. L. MILLER, *Encyclopedia of Bible Life,* Harper and Brothers, 1944.

OESTERLEY, W. O. E., AND T. H. ROBINSON, *History of Israel,* Oxford, 1932.

PFEIFFER, R. H., *Introduction to the Old Testament,* Harper and Brothers, 1941.

ROBINSON, H. W., ed., *Record and Revelation,* Oxford at the Clarendon Press, 1938.

ROWLEY, H. H., *The Relevance of the Bible,* The Macmillan Co., 1944.

HEBREW RELIGION

ALBRIGHT, W. F., *Archaeology of the Religion of Israel,* Johns Hopkins University Press, Baltimore, 1942.

ALBRIGHT, W. F., *From the Stone Age to Christianity,* Johns Hopkins University Press, Baltimore, 1940.

LESLIE, E., *Old Testament Religion in the Light of Its Canaanite Background,* The Abingdon Press, 1936.

LODS, A., *Israel, from its Beginnings to the Middle of the Eighth Century B.C.,* Knopf, 1932.

WRIGHT, G. ERNEST, *The Challenge of Israel's Faith,* University of Chicago Press, 1944.

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SMITH, G. A., *The Historical Geography of the Holy Land,* 25th ed., London, 1931.

SMITH, G. A., *Historical Atlas of the Holy Land,* London, 1936.

WRIGHT, G. E., AND F. V. FILSON, *The Westminister Historical Atlas to the Bible,* Westminister Press, 1945.

BIBLICAL ARCHAEOLOGY

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McCown, C. C., *The Ladder of Progress in Palestine,* Harper and Brothers, 1943.

THE PROPHETS

Leslie, E., *The Prophets Tell Their Own Story,* The Abingdon Press, 1939.
Lods, A., *The Prophets and the Rise of Judaism,* Dutton, 1937.
Scott, R. B. Y., *The Relevance of the Prophets,* The Macmillan Co., 1944.
Smith, J. M. P., *The Prophets and Their Times,* 2nd ed., revised by W. A. Irwin, University of Chicago Press, 1941.

BACKGROUND OF THE OLD TESTAMENT

Barton, G. A., *Semitic and Hamitic Origins,* University of Pennsylvania Press, 1934.
Chiera, E., *They Wrote on Clay,* University of Chicago Press, 1938.
Gordon, C., *The Loves and Wars of Baal and Anat and Other Poems from Ugarit,* Princeton University Press, 1943.
Hooke, S. H., ed., *Myth and Ritual,* Oxford University Press, 1933.
Kramer, S., *Sumerian Mythology,* Philadelphia, 1944.
Montgomery, J., *Arabia and the Bible,* University of Pennsylvania Press, 1934.
Steindorff, G., and K. Seele, *When Egypt Rules the East,* University of Chicago Press, 1942.

MISCELLANEOUS

Abingdon Bible Commentary, New York, 1929.
James, Fleming, *Thirty Psalmists,* Putnam, 1938.
Jacobson, D., *Social Background of the Old Testament,* Hebrew Union College Press, Cincinnati, 1942.
Morgenstern, J., *Amos Studies,* I, Hebrew Union College Press, Cincinnati, 1941.
Patton, C. S., *The Use of the Bible in Preaching,* Willett, Clark and Co., 1936.
Smith, J. M. P., *The Origin and History of Hebrew Law,* University of Chicago Press, 1931.
Wolfe, R., *Meet Amos and Hosea,* Harper and Brothers, 1945.

This bibliography has not included commentaries, but volumes in the *International Critical Commentary* are among those that would be recommended for the minister's library.

JOURNALS

The Biblical Archaeologist, 409 Prospect Street, New Haven, Conn., $.50 per year.
The Journal of Bible and Religion, Published by the National Association of Biblical Instructors. Subscriptions sent to Prof. E. W. K. Mould, Elmira College, Elmira, New York, $3.00 per year.

The Dean's Page

On November 11, 1918 I was in London, England. When, at eleven o'clock, the guns boomed out the news of the expected armistice I was seated across a desk from the English woman who had charge of the London Street Patrol. She had one hand. The other had been taken by a bomb fragment. "Thank God, the slaughter has ended," she said, and then we prayed together—prayed that our countries might have wisdom for the Peace, administer justice to the vanquished, and find the merciful way to a new world of cooperation.

On August 14 at 7:05 p. m., I said, "Thank God, the slaughter has ended." I suspect there was a break in my voice for I have been deeply troubled by our failures in the last twenty-five years, and am not as optimistic as I was then with respect to our individual or collective wisdom or our willingness to pay the mountainous costs of Peace. However I am resolved, and I hope you are, to take my full share. What is that share?

First: It is a share of deep contrition and repentance. It is partly my fault that this war came. I am not suffering from 'delusions of grandeur' but only accepting my place among the multitude of those who did not successfully oppose national and international policies whose only possible outcome was war. It is partly my fault that the war was ended by the use of weapons at whose use five years ago we should all have stood aghast. I have been looking at pictures of burned out Tokyo, streets in which I had had happy fellowship with Christian and non-Christian fellowmen of the Japanese race. A Danish counsul reports that on these streets in a single day *one hundred thousand* persons were destroyed by incendiary bombs. In the nature of the case a large proportion of these would be women and children. I am not reporting of this as an atrocity, though well I might, but of my measure of failure to prevent the coming of war, which is altogether atrocity.

Second: It is a share of resolution. War must not happen again. Not because there are now atomic bombs for use but because it is so clear that war is human madness must war be abolished. I have emphasised before that war is the drastic foe of all that is good and true and beautiful. I see now that it ties the hands of God and so indefnitely postpones the good he would have us possess. This time demands that with every ounce of courage and strength I have I must fight for those principles for 'embracing good in the world and for creating more of it' for which Jesus stood. That I am resolved to do for 'the only thing that can save the world is the religion of Jesus Christ.' We are having our last chance.

Third: It is a share of hope. There is a star in the sky. Men of many diverse opinions are of one mind in this, that only a fresh and vital religious faith can save our world. It was a Washington newspaper man, not generally known to have any religious interest, who wrote "the only thing that can save the world is the religion of Jesus Christ." Jay Franklin in his column commenting on the atomic bomb wrote "the problem now is one of morals, education and religion." On board the U. S. S. Missouri General Douglas MacArthur said to us all, "The problem basically is theological and involves a spiritual recrudescence and improvement of human character. It must be of the spirit, if we are to save the flesh." To this I believe vast multitudes of common garden-variety folk say a fervent "Amen." That gives me hope but if it is to be more than a fleeting hope it must be capitalized. It is so easy to get sentimental about these years. One boy on our short street died for my chance to hope, others on your street. 'Apart from us they cannot be made perfect.' 'Blood, sweat, toil, and tears' we have known. In 'labors more abundant' we must know the glad sacrifices by which we 'give substance to the things hoped for.'

Yours as always,

T. W. GRAHAM.

Book Reviews

New Testament

ARCHIBALD M. HUNTER, *The Message of the New Testament.* Westminster. 1944.

A. E. J. RAWLINSON, *Christ in the Gospels.* Oxford. 1944.

These books are very small in compass, about 125 pages. Each expresses a point of view, rather than a full exposition of the subject. Yet both are representative of the better English scholarship of today.

Hunter is at Mansfield College, Oxford. In this volume he develops the thesis of his predecessor, C. H. Dodd, in his valuable book on *The Apostolic Message.* The English title was *The Unity of the New Testament* and that should have been kept for the American edition. The book has a strongly apologetic tone, and seeks to emphasize, like Filson's *One Lord, One Faith,* the unity of the New Testament as opposed to E. F. Scott's *The Varieties of New Testament Religion.* I found it very interesting this summer to get a host of student comparisons of these volumes. Many found the tone of Hunter's volume extremely re-assuring. Others found it repulsively irritating. I should say that he states part of the truth very effectively, but he does seem intent upon wearing blinders.

Interest in the little volume by Rawlinson is enhanced by comparing it with his book of about 20 years ago on *The New Testament Doctrine of the Christ.* There the author locked horns with the history-of-religions school. Here he comes to grips with the more modern studies in the New Testament gospel. He has absorbed much more from the continent than has Hunter and shows the influence of as diverse figures as Dibelius, Brunner, and Aulen. The presentation culminates in showing Jesus as the center of early Christian faith. I think that I shall try this fall making the book the final assignment in the Synoptic course. It should help bring the whole story into a unity and put a critical reconstruction into the perspective of faith. I regret to see that the author repeats the old contention that Jesus was influenced by Isaiah 53. Of course, he offers no evidence for there is none to be given, but it illustrates how hard common assumptions die. It is to be hoped that an American publisher will make the book more easily available.

C. T. CRAIG

Homiletics

THE TWO-EDGED SWORD—*Norman F. Langford.* The Westminster Press.

The son of the Dean of Emmanuel College, Toronto, Dr. Langford is one of the more promising young ministers in the United Church of Canada. This volume contains sermons preached in a rural church in Ontario, and so enters the rather short list of books written for small town and country congregations. The sermons all are expository and doctrinal in the best sense of the word. They suggest many stimulating interpretations from a mind and spirit that is original and deeply understanding. Written by a young man it exhibits the invincible optimism of youth undaunted by devastating times. It should appeal to all younger preachers and be a tonic to those not so young.

ONE MAN'S RELIGION—*F. K. Stamm.* Fleming H. Revell.

Dr. Stamm is the well known pastor of the First Congregational Christian Church of Chicago. In this volume of sixteen chapters he has made available a series of topical sermons and addresses some of which were delivered from his Chicago pulpit, some over the radio, and some to preachers at ministers' meetings. some of them are more obviously inspired and therefore more inspiring than others as one might expect from a collection which the author describes as "run-of-the-mill."

As the title indicates, they deal with some phases of the author's own religion. They are abundantly, though far from exclusively, illustrated from his personal experience and have real value in their portrayal of the inner life of one whose words are influencing for good large numbers of his fellow men.

TOWARD THE UNDERSTANDING OF

EUROPE—*Ethan T. Colton.* Association Press.

I have known Mr. Colton for many years as a leader of American students, as a European secretary of the International Committee of the Y. M. C. A. and as a trusted friend. He is a careful, understanding, judicious man who belongs to the limited group of Americans who know Europe well. He is especially qualified to speak and write of Russia.

This handbook will be most useful to busy pastors trying to think their way through the conflicting situations which confront those who are concerned for the future peace of Europe and so of the world. To buy this book is to spend a wise "Yankee dollar."

T. W. GRAHAM

Theology

THE FLOWER OF GRASS *by Emile Cammaerts.* Harpers, 1945. $2.00. Pp. xx plus 176.

Once or twice in a generation, a religous autobiography comes out, which does more to clarify the theological issues of the age than tomes and tomes of ponderous argumentation. W. H. Auden, the poet, who writes the Foreword, compares it to St. Augustine's *Confessions* and Newman's *Apologia.* That places it correctly in its type of literature, but I seriously doubt whether history will rank it so high. Augustine and Newman went through Sloughs of Despond and faced the Giant Despair, like Bunyan's immortal Pilgrim; whereas Professor Cammaerts' journey from nature worship to faith in God is more like a modest cross-country hike, not without its pains and disappointments, but comparitively undramatic. Perhaps the nearest analogy to the book would be R. J. Campbell's *Spiritual Pilgrimage,* of which I have made considerable use in *Contemporary English Theology.* That is not a belittling comparison. Campbell is more help than Augustine and Newman in dealing with the special issues of theological Modernism; Cammaerts is more help than Augustine or Newman in dealing with the greatest issue of the present hour: how to disentangle our minds and souls from the net which Humanism has been weaving about them for long generations past, and return to a forthright, uncompromising Christian faith that God, not Men, is the final Source and Goal of all things—without which, the Atomic Age will unquestionably end in catastrophe.

The book falls into seven chapters, each beginning with a piece of autobiography and ending with a reasoned statement of the truth the author learned at the stage of his pilgrimage just described. *The Worship of Nature* was his first religion, taught by a romantic mother, seperated from her husband and finding her gospel in John Jacques Rousseau. The author still gratefully recognizes the hand of God in nature, but he sees in 19th century nature-worship only a pathetic illusion. "A man who is 'wrapt' in himself is inclined to worship nature because he worships himself in nature." (p. 22.) Later, after a transitory period of devotion to the three great liberal ideals of *Truth, Beauty, and Goodness*—pale abstractions if unsupported by faith in God—he became for a time a disciple of Elysée Reclus, social revolutionary and philosophical anarchist. Reclus was a passionate and utterly sincere lover of humanity, and young Cammaerts adored his atheistic leader as though he were in the presence of a heaven-sent prophet—until he discovered that his idol was incapable of real human affection. "Like Pygmalion, he has carved a fine marble statue which he calls mankind, and while he is worshipping it he allows real men and women to pass by unnoticed." (p. 54.) Meanwhile, it appeared that freedom, which Reclus exalted into absolute value itself, had meaning only in relation to some sort of authoritative control which would set up *Limits of Freedom* as bulwarks against human waywardness.

With Chapter IV, *Mediaevalism and Humanism,* Cammaerts passes from his negative period of frustrations and disillusionments into his first phase of positive enlightenment. He discovers through reading Maeterlinck's *Treasure of the Humble* and Ruskin's *Mornings in Florence,* followed by a journey to Italy, that the mediaeval period was not a Dark Age, but a period of marvellous spiritual richness and artistic creativity, without which the achievements of Renaissance art and culture cannot be understood. "I asked myself this question: 'Why did Faith give such power to man?'" (p. 77.) From this time on he began to think of himself as a Christian, but it was not until after his marriage to an English actress, an unfeigned Christian and a faithful member of the Church of England, that he gradually began to see the importance of church membership.

Vestiges of idealistic liberalism hung about his Christianity still, but the approach of World War II and the threat of disaster to all he held dear tempered his inherited optomism with a sterner spirit of resignation to pain and death and judgement as part of God's plan—which, just in time, gave him strength to bear the humiliation of his native Belgium under the Nazi heel, and the loss of his son in the R. A. F. Today, he sees joy and pain, life and death, as equally *Under God.*

It is the author's conviction that the modern world, like himself, must place man and nature *Under God,* if it is to find peace. The failure of the world to find any way out of war during the twenty years from 1919 to 1939, when it was feverishly turning from plan to plan, all equally futile, in the vain attempt to escape the coming catastrophe, is to him a solemn proof of the inadequacy of all political and economic measures that can now be devised to save mankind from still worse disaster—unless men turn to God. "I shall be reproached for denouncing evil without providing an appropriate remedy. I answer that Christianity is the only remedy. I shall be told that the conversion of the world is scarcely practical politics. I shall, nevertheless, answer that this, and this alone is the solution. Of its rightness, I have no doubt whatever; of its practicality, to any large extent in the near future, I have very serious doubts." (p. 171.) These words have a very solemn sound, in view of recent world-shaking discoveries that make the time for world repentance and world conversion very short indeed. But if they are true, as I believe they are, they give new urgency to the Christian preacher's everlasting message! "The time is short, and God's judgement is at hand, repent and believe the Good News"—the Good News, confirmed by many historical precedents, that though mankind at large may refuse to repent and be destroyed (say, by atomic superbombs) a remnant of truly repentant people will be saved from the wreck, and become founders *under God* of a new and better age.

W. M. HORTON

Religious Education

JESUS THE CARPENTER'S SON, *Sophia L. Fahs,* Beacon Press, 1945, 163 pages. $2.00.

"Who was this man Jesus?" For centuries people in all walks of life have been attempting to describe the man who has so significantly changed the course of history. Some attempts to describe Jesus have been based primarily upon imagination and have given fictitious and apocryphal portraits. Some attempts have been based primarily upon the "contemporary scene" and have made Jesus "a-man-of-the-day." Some have been based primarily upon parts of the gospel records and have redrawn pictures which were first drawn centuries ago—pictures which have become traditional. Some have been based primarily upon the humanity of Jesus and have portrayed Jesus as a "Son of Man." Some have been based primarily upon the divinity and have portrayed Jesus as a "Son of God." But people continue to ask "Who was this man Jesus?"

Mrs. Fahs, a widely known authority on the education of children, has written a provocative life of Jesus, the Carpenter's son. The title accurately describes the book. The story begins with boyhood—a youth joining a group of young patriots, placing emphasis upon the social situations in which Jesus found himself—and goes on to the crucifixion of Jesus. The major portion of the story deals with the problems which Jesus faced and the manner in which he faced them. The account is rich in descriptive material and reveals research not only in the life of Jesus but in the times in which he lived. The reader meets Jesus as a strong personality, maturing in his faith, grappling with the issues of his time, described in original terms—a man who lived a noble life even in the midst of difficult circumstances.

The author is well aware of the controversial nature of her interpretation of Jesus, and so has placed a list of Biblical sources at the end of the book, to enable the reader to "trace the thread of the story" in the gospel record and has cautioned the reader to think for himself.

It may be an open question whether it is more difficult to interpret certain events in the life of Jesus (e.g. Temptations in the Desert and the Resurrection scenes) as dreams or as "outright miracles," but the author places special emphasis upon dreams, and strips the story of miracles.

Some readers will regret the absence of a resurrected Christ but the author finds that "his spirit never needs to die" and may continually grow as Jesus taught the Kingdom of God would grow.

Here is an excellent book for thoughtful study of the life of Jesus. It is designed primarily for young people and may be used for individual reading or for group study. The original sketches of the life of Jesus by Cyrus LeRoy Baldridge enrich the book in many ways.

This concise book is a needed addition to the educational literature of young people. Its wise use will bring manifold returns.

L. A. STIDLEY

Who's Who

Clarence Tucker Craig, the author of the article 'The Nature and Function of the Church,' is Professor of New Testament Language and Literature in the Oberlin Graduate School of Theology.

Robbins W. Barstow, who wrote the article on 'The Reconstruction Task of the Church,' is the Director of the Commission for World Council Service of the World Council of Churches.

George P. Michaelides, the author of the article 'Recent Developments in the Russian Church,' taught Church History in the Oberlin Graduate School of Theology during the first half of the summer semester.

Everard A. Hughes, who wrote the article on 'Planning Under Pressure,' will graduate from the Oberlin Graduate School of Theology this October, and is now employed as a staff worker for the Cleveland Church Federation.

Herbert Gordon May, the author of the Book List in this issue, is Associate Professor of Old Testament Language and Literature in the Oberlin Graduate School of Theology.

The Book Reviews are by members of the faculty of the Oberlin Graduate School of Theology.

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